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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth" (JOHN 1 : 14).

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CONCERNING THE PERSONALITY OF GOD.

BY THOMAS W. BROOKBANK.

(Concluded from page 613).

TWO specially favourable opportunities have been in the hands of the Lord to get any certain ideas correctly taught by tradition throughout the world. The first was offered him when he talked to and gave commandments to Adam. The other, when he talked to and gave commandments to Noah. The first could have been improved to make the ante-diluvian world acquainted with the fact that he existed without form or body, in case such were the truth, while the other opportunity was just as favourable for getting the same idea authoritatively started on a course of world-wide traditional teaching; yet we find that neither of the opportunities was improved so that the whole race of mankind might have become acquainted with the conception of God as a Being without form, while they were seized upon, *both of them*, by the Lord himself to manifest that he had (has) a form, and to perform acts which could not fail to be understood, *without direct teachings to the contrary*, that he was and is a personal Being in the form of man. We dare not say that the Almighty wanted to hide the real truth from the world when he pursued a course of action which led even famous saints to believe one thing when the actual facts in the case were directly the contrary. It can hardly be contended that a knowledge of the truth respecting the point in hand is of no consequence one way or the other to God. If it be not an important matter, why are the Scriptures full of teachings of a direct or an indirect kind concerning it? Take for example what is taught in Genesis to the effect that man was created in the image or likeness of God. Then further we find that when Christ was on earth he was in

the image or likeness of man, and therefore the argument is conclusive that the God-man and mortal man are in the same form or likeness. But Christ when in the flesh on earth held his Godship just as securely as he did when he created worlds and all things in them under the name of Lord God, as recorded in the second chapter of Genesis, or gave the law as Jehovah on Sinai to Moses; and it follows that the Lord God, Jehovah and Christ being One and the same God, are in the form of man, or rather, as Moses says, man was created in the image of God, or of the Lord God, or of Jehovah, or of Christ, for these are only different names for the same Divine Being.

Again, it is said of Christ, and this, too, when he was visible to all men whom he met, that whosoever had seen him had seen the Father, the eternal God, also (John 14: 9). Such in substance was the declaration of the Saviour to Philip who, apparently speaking in behalf of the other disciples as well as himself, requested Jesus to shew them the Father. The answer to Philip's request is logically to be understood as affirming that Christ was so much like the Father that no difference in their appearance in bodily form could be detected by mortal eyes. This view of the matter is sustained by what Paul says in Hebrews 1: 3, where he particularly declares, referring to Christ, that he is *the express image* of God, the Father's *person*. Language of greater definiteness can not be employed by man to point out the perfect personal resemblance that exists between God the Father and God the Son. Paul's language further shows that the Father must be a Person distinct from the Son, for if they two are one and the same God, then the Apostle's declaration is tantamount to saying that Christ was the express image of Himself, which truth is not to be denied, yet it by no means comports with the dignity of the inspired word to state it. Other texts which have a direct bearing upon this matter of Christ's resemblance to the Father are as follows: "And he that seeth me seeth Him that sent me" (John 12: 45). "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II. Cor. 4: 4). "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God" (Phil. 2: 5, 6). "Who (Christ) is the image of the invisible God, the firstborn of every creature" (Col. 1: 15).

Turning now to the first chapter of the Gospel by St. John, we there find that in the beginning was the Word, and that the Word was God, even the Creator of the world and all things therein, and who later was known in Scripture as Jesus Christ. From other portions of the inspired word of God we learn that he was crucified and that on the third day he rose from the dead—the grave having no power to hold him. We find, too,

that after his resurrection he showed himself to the disciples who had known him before his crucifixion, and gave them incontestible proofs that he possessed a material body—which, of course, was not itself God, but which stood in the same relation to Jehovah, or the Lord God, as a tabernacle in which to dwell eternally, as our bodies do to our spirits in which they now dwell, and to which they will be reunited after our resurrection, nevermore to be separated. Later, in the sight of a considerable company of his followers, Christ ascended to heaven, whence he shall, accompanied by innumerable heavenly hosts, come again even as he was seen go into heaven; and every eye shall see him at his coming (Rev. 1: 7; Matt. 24: 30; Mark 13: 26). When he comes he shall command the righteous dead to arise from their graves, while saints who are then living shall be changed from mortality to immortality in the twinkling of an eye, and the whole company of glorified saints shall be caught up into the air while the earth is transformed so that it may become a fit abode for the redeemed and immortalized followers of Jesus the Christ. And in the new Eden which shall then be established on the earth those who inhabit it shall be privileged to see the glorious God-man, the Redeemer of the world, and hear his voice, as Adam saw and heard this same Redeemer, Jesus Christ—the Lord God—in the first Eden, and he shall reign in *person* for a thousand years among his saints and throughout the whole world. And when at his coming every eye shall see him, there will be settled decisively whether or not the God with whom the people of this world have to do has a body in the form of man or does not have such a body, and whether he is a God-man or is not so related to the human race.

When the subject of these remarks was first taken up for consideration, it was not purposed to extend them to more than about half the volume to which they have already grown, and to continue the discussion further at length will put off the conclusion till as many more pages at least are added. Therefore with some scriptural references bearing on the subject, and limiting remarks concerning the significance of any of the cited texts, the discussion will be closed for the present. In that which follows attention shall be called to the fact that the several dispensations which the Lord has instituted in his dealings with his children on this earth have invariably been introduced by manifestations which could not fail to impress the minds of the leaders of God's faithful saints who lived and laboured at the beginning, or later, when any particular dispensation was running its course, that God was (or is) a personal Being, and, of course, the faithful laity would hold the same views on this matter that their inspired leaders did. The several dispensations may be designated as:

1. The Adamic, or pre-diluvian: The manner in which the

doctrine in mind was then taught and illustrated has already been considered in these remarks.

2. The Patriarchal dispensation: This one, as heretofore observed, was introduced by the Lord through Noah, who was the first post-diluvian patriarch, by manifestations which could not fail to impress his mind with the idea that God is a Person, in the form of man. Texts of Scripture not heretofore quoted or cited, which sustain this view are, Gen. 12: 7; 17: 1-21: The Lord appeared to and talked to Abraham. Gen. chapter 18: The Lord ate food that had been prepared for him by Abraham and his household. Read the whole chapter. It contains besides other things an account of Abraham's pleadings with the Lord concerning a principle of justice, and the Divine assent to his representations as correct. Gen. 26: 1-6: Isaac was visited and talked to by the Lord.

3. The Mosaic dispensation: Exod. 33: 11; Num. 12: 8: The Lord talked with Moses as one man talks with another, or, as the latter text reads, "mouth to mouth." Gen. 34: 10: The Lord knew Moses face to face. Exod. 24: 9, 10: Moses, Aaron, Nadab, Abihu and seventy elders of the house of Israel saw their God, who was Jehovah. Exod. 24: 11: The nobles of the children of Israel also saw God, and yet lived, since they still ate and drank. I. Kings 22: 19: Micaiah saw the Lord. Lord wherever written in the Bible in small capitals applies to Jehovah. Judges 13: 22: Manoah and his wife saw God. The next two verses show that their lives were not imperiled on that account. The wife's argument in the case is a fine bit of reasoning. Read it. Isa. 6: 5: This great prophet saw the Lord of hosts.

God moves from place to place. Gen. 17: 22; 18: 33: After talking to Abraham He went away from him. Gen. 35: 13: He departed from Jacob when He ceased talking to him. Exod. 19: 20: He came down upon Mt. Sinai. Exod. 29: 42, 43; 25: 22; 30: 6, 36; Num. 17: 4: The Lord appointed a place for meeting with and talking to Moses, and at the door of the Tabernacle he was also to meet the people.

Many other passages of Scripture which belong to the history of the patriarchal and Mosaic dispensations might be cited to manifest that God is a personal Being in whose image man was created, but the foregoing suffice.

4. The Christian dispensation: Christ in person established the Christian dispensation, and nothing will be added to what has already been remarked concerning him as the God-man—the Creator of the heavens and the earth, and all things in them.

We now come to the consideration of a very interesting question which has reference to the claim of the Church of Jesus Christ of Latter-day Saints, that with its establishment there was ushered in the Dispensation of the Fullness of Times, wherein all the gifts, powers and blessings which characterized all preceding dispensa-

tions are to be manifested and enjoyed by the saints of God. St. Paul in Eph. 1: 10, writes as follows: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." The original for gather, according to Dr. Adam Clarke, means "to reduce to one sum" or "to bring different sums together," and so this rendering fully justifies the statement which immediately precedes the last quoted text of Scripture. This gathering together of all divine things in Christ in the last days will bring forth even a new Eden or Paradise wherein the saints of God shall dwell, over whom Christ the God-man is to reign as King in person. There is, accordingly, to be a glorious re-establishment, so to speak, of the Adamic Eden, and a return to intercourse face to face between our Saviour, who is the Lord God of the Mosaic record, and his glorified saints. Is it not, therefore, apparent that the last dispensation *which is to be the sum of all previous* dispensations, *must be, as they were, opened up by personally conducted ministrations of the Almighty?* If this proposition be denied, then Paul's statement last quoted might as well be stricken from his epistle to the Ephesians. Here, then, is offered to the world a sure and easily understood key by observing which all may know when and how the grand summing up of all preceding dispensations is to begin, or has begun, as the case may be. God changes not, and so when the last dispensation of all is instituted, Divine ministrations *must* accompany its establishment.

It should bring great joy and satisfaction to the heart of every faithful member of the Church of Jesus Christ of Latter-day Saints to contemplate the fact that it was brought forth by the necessary personal ministrations of the Almighty. It is thus bulwarked about by Divine oversight and labour, which insures its standing against all opposition from men or devils now and evermore. This Church may be taken either as a preparatory work to the setting up of the dispensation of the fullness of times, or as marking its actual inauguration. It makes no particular difference in which light one looks at the matter for they can not be dissevered. But suppose the fact of the Divine ministrations to Joseph Smith could be expunged from the history of this Church, upon what kind of a base would it stand? The only answer is that as an alleged Divine institution, specially connected with the dispensation of the fullness of times, it would stand on a quagmire of sand. But as the matter actually does stand, what an inspiring thought it is that, as God in all preceding dispensations personally set them in operation, so he personally established the present one of the last days.

An account of the appearance of the Father and the Son to Joseph Smith is recorded in his published writings, and need not be repeated here. In the Doctrine and Covenants, Section 110: 1-3,

also there is an account of the appearance of our Lord and God in the Kirtland temple (See also Section 76: 14, of the same book).

Further, if one may call the founding of the Christian Church among the Nephites instead of the Mosaic order of things a dispensation, we find that it, too, according to the Book of Mormon was established by the ministrations in person of the God-man Jesus Christ. See chapters eight to twenty-eight, closing with verse twelve, book of III. Nephi, a sub-section of the Book of Mormon. Moreover, since the Jaredite colony which went out from Babylon at the time of the confusion of man's speech, and so must have belonged to patriarchal dispensation days, it is interesting to find from the brief Etheric record that the Lord talked familiarly to the brother of Jared (Ether 1: 39-43; 2: 8, 15, 16, 18-25; 3: 6-16, 19-28). Thus we find when we examine the Scriptures which were given to peoples of the Old World or to those of the New, so-called, that there are everywhere consistent teachings, from Adam down to Joseph Smith, that God is a personal Being, and as such has, in every instance, founded the several dispensations which have obtained in the history of his dealings with mankind. These remarkable consistencies were never worked out so nicely in the brain of an unschooled youth whose early religious training would lead him to believe that God was *not* a person, and that churches acceptable to him could be established by human agencies alone.

MINUTES OF THE SCOTTISH CONFERENCE.

THE semi-annual Scottish conference was held in the Masonic Hall, 30 Abbotsford Place, Glasgow, Sunday, September 25th, 1921. There were present: President Orson F. Whitney, Sister May Wells Whitney, President of the Relief Societies of the European mission; Elders J. Fred Pingree, and Elbert R. Curtis, of the Liverpool office; Horace L. Richards, London conference; President William Little and Elders Finlayson, Ingles, Jorgensen, Romney, Wareing, McGhie, Cummock and Pearce, of the Scottish conference.

There were three sessions, the total attendance at which was three hundred and forty-one souls, including a goodly number of investigators.

At the 10:30 meeting a very enjoyable program was rendered by members of the Sunday-school; short addresses were delivered by Brothers Blake and McQueen, and Sister Dolly Smith, of the Edinburgh branch, sang the typical Mormon hymn, "O, my Father." President Whitney occupied the remainder of the time, speaking on the value of Sunday-school work in the religious education of the young.

The second session commenced at 1:30. Elder Obra Pearce presented the general and conference authorities, who were unanimously sustained.

Elders Curtis and Pingree gave short talks on the restored Gospel, and the Gallacher sisters sang a duet.

President Whitney delivered a very interesting and impressive discourse on "Prophecies of Joseph Smith and their fulfillment." These, he said, are among the evidence the Latter-day Saints have for their belief that Joseph Smith was called of God and that the Church which he established is the Church of Christ. Spoke of the second coming of the Messiah and of the preparatory work that is being done for that great event.

The evening session convened at 6 o'clock. President Whitney was the first speaker and delivered the principal address. It was on the true knowledge of God which had been restored to the earth through the Prophet Joseph Smith, the knowledge that God is a personal Being, in whose image man was created. Dwelt on the neccessity of God being worshiped in his appointed way—in spirit and in truth.

Brief, impressive testimonies were borne by Elders Curtis, Pingree, Finlayson, Romney, Ingles and Richards, after which Sister Whitney gave an interesting account of Relief Society work in Zion, and expressed a very kindly feeling for the members of the Church in Scotland.

Saturday evening a priesthood meeting was held, at which President William Little presided. Elder Finlayson reported the work in the Edinburgh branch, Elder Ingles the Airdrie branch, Elder Romney the Aberdeen branch, and Branch President Hunter the Glasgow branch. All the reports were favorable. President Whitney then addressed the assembly. Spoke on the restoration of the Priesthood, the power which accompanies it, and the necessity of it being exercised according to the principles of righteousness.

A splendid spirit characterized the sessions of the conference, and all who attended felt well repaid.

OBRA PEARCE, Clerk.

PATIENCE.

To those who sit and watch at night
And look to God alone for strength,
There will arise, I know, at length,
A foregleam of eternal light.

The morning does not hesitate;
The glory of its hour is fixt,
Tho sorrow has been strangely mixt
In all our lives, there is no fate

That can retard the coming day.
Be patient. In his perfect time
God's purpose will unfold, sublime,
And light and joy shall have their way.

EDWARD COLLINS DOWNING.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 6, 1921.

EDITORIAL:

THE LAW OF OBEDIENCE.

It was Alexander Pope, an English poet of the eighteenth century, who said: "Order is heaven's first law"; a saying that has passed into a proverb, revered because of its age and respectability. Pope had a way of putting things that appealed powerfully to the reading public of his time, and many men and women of intelligence and culture regarded his dictum as final.

The first within my knowledge to question the accuracy of Pope's proverb was President George Q. Cannon, for many years an Apostle, at one time President of the European mission, and subsequently one of the First Presidency of the Church, holding that exalted position at the time of his death. He affirmed order to be an effect rather than a cause, a result flowing from obedience, without which order would be impossible. "Obedience is heaven's first law," said President Cannon, "and the order that reigns there is a condition consequent." Who can gainsay this statement? Is it not manifestly a correct position?

That obedience is essential to order, must be apparent even to a casual observer of the every-day life of men and nations. All governments demand from their people obedience to the laws enacted for the general welfare. Without this obedience there would be no peace, no protection; confusion would prevail and anarchy reign supreme. This is readily conceded by most men as to human governments; but some think it strange that divine government should be administered upon like principles and for similar though higher ends.

A friend of mine, an American, once asked me: "Why must I belong to a church, or subscribe to a creed, or undergo any particular ceremony, in order to be saved? I have always done what I thought was right—have been truthful, honest, virtuous and benevolent. Why is that not enough? Why will it not suffice to make my peace with God and pave my way to Heaven?"

I answered, in substance: "Suppose you were an alien, born in some country of Europe or on some island of the sea, and you came here desiring to become a citizen of this great Republic. When told that you must declare your intentions, take out naturalization papers, renounce allegiance to every foreign power, and honour and uphold the Constitution and laws of the United

States, suppose you were to reply: 'Why, what is the need of all that? I am a good man; I have always acted honourably; am clean, moral and upright in conduct and conversation. Why is that not sufficient to entitle me to vote, to hold office, to take up land, and enjoy all the rights and privileges of American citizenship?' Do you think such a plea would avail? No, you do not. You see its inconsistency, almost as quickly as the Government would see it and reject your application. You would not expect to become a citizen of the United States upon your own terms, nor a citizen of any other nation on earth. Why, then, should you hope for admittance into the Kingdom of God upon any conditions other than those which the King himself has laid down?"

Men must not count upon their personal qualities, when applying for membership in the Church of Christ. The proper attitude is one of humility, not of self-righteousness. The Pharisee who prayed, thanking the Lord that he was not as other men, was less justified than the Publican, who also prayed, but in a different spirit, meekly murmuring: "God be merciful to me, a sinner." A disposition to laud self, or to dictate the terms upon which one is willing to be blest, is anything but admirable, anything but reasonable. Truthfulness, honesty, virtue, benevolence—these are precious qualities, treasures that enrich the soul under all conditions, inside or outside the Heavenly Kingdom. But they are not valuable enough to purchase a passport into that Kingdom. They go far, but not far enough to secure salvation.

All blessings come by obedience. Says Joseph Smith: "There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." No man ever received a blessing upon any other principle. When the Son of God, speaking of the Father, said: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," He did not mean that no distinction is drawn between the two classes. He meant that God is just to both, just even to the unjust, sending his rain and sunshine and causing their orchards to bloom and their vineyards to bear equally with those of the righteous—provided similar conditions surround, and both are equally obedient to the laws governing the culture of the soil.

The sunshine and the rain, like all other blessings, are for those who merit them. If the unjust (unjust here) had not "kept their first estate," had not manifested in a previous life some degree of obedience to divine law, they would not have been given a "second estate," would not have been permitted to take up bodies on earth, would not have been placed where rich harvests reward the industrious toiler under the sun's warmth and

the showers of heaven. And the same is true of every other human occupation.

There are greater blessings, however, than those pertaining to the harvest field and the workshop. God's gifts are both spiritual and temporal, but whatever they are, there is one great law governing their bestowal and distribution—the supreme Law of Obedience. One cannot have membership in the Church of Christ by being a successful merchant or stock-raiser; and one may hold Church membership, yet not be entitled to the privileges of the Temple. It requires more than the skill of a mechanic to get into the Kingdom of Heaven. There is but one way into that kingdom, and he who attempts to pick the lock, or climb over the wall, will be treated as a trespasser and a robber.

Obedience is the rod of power which smites the rock of divine resource, the fountain of all gifts and blessings. And the most obedient are the most blest. There are "many mansions" in the great House of God, and the highest and most glorious are for those who render unto the Master of the House the fullness of their obedience.

O. F. W.

WHY I BECAME A "MORMON."

By William A. Morton.

The foundation of my belief in "Mormonism" was laid when I was a child, and many years before I heard of Joseph Smith and the "Mormon" people. It was laid by an aunt of mine, a sister of my mother, who, notwithstanding I have preached "Mormonism" to her for years, has not accepted it, nor do I believe that she will accept it in this life. I am of the opinion, however, that she will, like the rich man in the parable, see things differently in the spirit world. This good woman was my first religious instructor: she taught me about God, the Great Creator, and about Jesus Christ, his only-begotten Son, the Saviour and Redeemer of the world; she taught me to love God, to pray to Him, and to strive to walk in the way he would have me go. I feel very thankful to-day for this religious teaching which I received in my childhood, and also for the supplementary instruction imparted to me in a Church of England and a Presbyterian Sunday-school.

I grew up with implicit faith in God; in fact, I do not remember a single moment when I doubted the existence of a Supreme Being. God was just as real to me as my own father, and, indeed, he has been a Father to me all the days of my life. As an illustration of my faith in him, I will relate an incident that happened when I was a boy about fourteen years of age. One day, while out bird-nesting, I fell into a river. I succeeded in getting out, and

started for home immediately, but was some time in getting there, as my home was several miles from the scene of the accident. I contracted a severe cold, which developed into a fever, and for days I lay in a very serious condition. One afternoon, when my mother, my aunt and the doctor had left the room in which I lay, I turned my face toward the wall and prayed to God with all my heart to spare my life, telling him that if he would do so, I would devote my days to his service. He heard and answered my prayer, as he has the prayers of countless thousands of his children. He told me, by the voice of his Spirit, that my life would be preserved and that the day would come when he would make of me a preacher of righteousness. At the same time I was healed by his Almighty power. I shed tears of joy, and gave thanks and praise to Him for these manifestations of his love. When my mother returned, I told her what had happened. I believe that, at first, she thought I was talking foolishly, from the effects of the fever, but she changed her mind when she saw me dressed and walking about the room talking as sensibly as I had ever done. When the doctor called next day and found me outside talking with other boys, he was astonished. He could not account for such a speedy recovery, for a person to be healed through faith was not a common thing in those days.

When I was about nineteen years of age I experienced a religious awakening. I became very much concerned about the salvation of my soul, and appealed to men who professed to be *saved* to tell me what I should do in order to become reconciled to God. I was told that all I had to do in order to obtain salvation was simply to believe on the Lord Jesus Christ as my personal Saviour. I informed my spiritual advisers that I had always believed in Christ, believed that he was the Saviour and Redeemer of mankind. To this they replied that I should, for the time being, forget all the rest of the world and think of Christ only as *my* Saviour. I had implicit confidence in the men; I knew they were trying to live godly, righteous and sober lives; I felt that they knew the way that leads to eternal life and could point it out to me. So I did as they told me—accepted Christ as *my* Saviour and enlisted under his banner.

I read and studied the Scriptures almost daily, supplementing my reading and study with earnest prayer for light and truth. As I pored over the history of the primitive Christian Church, recorded in the New Testament, I saw that there was a wide difference between it and the sectarian churches of the day, not only in organization, but also in doctrine, in spirit and in power. I knew of no church that corresponded in its organization with the Church that Christ established during the days of his earthly ministry, in which there were Apostles, Prophets, High Priests, Seventies, Elders, Priests, Teachers and Deacons; I knew of no church that taught the *fullness of the Gospel* as it was taught by

the Lord and his divinely-appointed ministers; I knew of no church that claimed to enjoy the supernatural gifts of the Holy Ghost—the gift of "tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."—which were made manifest in the Church of Christ in former days.

As I continued to read the Scriptures, I came across things that I had read before, but only in a casual way and without giving them serious consideration. I read of a great apostasy that was to take place, when the people would forsake the Fountain of Living Waters, and hew out for them broken cisterns that would hold no water (Jer. 2: 13); when they would not endure sound doctrine; but, having itching ears, would heap to themselves teachers who would turn their ears away from the truth and turn them unto fables (II. Timothy 4: 3, 4); when the Prophets and Seers would be covered (Isa. 29: 10), and in their place there would arise false prophets who would deceive many (Matt. 24: 11); when darkness would cover the earth and gross darkness the people (Isa. 60: 2), and there would be a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8: 11). In divided, sub-divided and distracted Christendom I saw the fulfillment of all these predictions. Then I remembered the lines:

> "Some millions must be wrong, that's pretty clear;
> 'Tis time that some new Prophet should appear."

My soul was hungering for spiritual food, and failing to find it in any of the churches I attended, I separated myself from them and went about doing as much good as I could. I bought tracts and distributed them, held cottage and open-air meetings, at which I preached faith in the Lord Jesus Christ, repentance of sin, baptism by immersion, and other Christian doctrines. Up to this time I had not heard of Joseph Smith and "Mormonism." While on my way to work one evening, I met a young man named Hugh Ireland, whose acquaintance I had formed a few years before. He, like myself, was a printer by trade, but just then was out of employment. I was instrumental in getting him started in the *Belfast Morning News* office, in which I had worked as a compositor about three years. One morning, while waiting for "copy," I went over to Mr. Ireland, to get his views on a certain passage of Scripture that was rather obscure to me. His explanation threw new light on the subject and was perfectly satisfactory. We entered into a religious conversation, in the course of which he told me about the great work that the Lord had commenced in these days. He told about the restoration of the Gospel, as seen in vision by the Apostle John, and recorded in Revelation 14: 6, 7; he told about the restoration of the Holy Priesthood, the authority that Christ conferred on his Apostles prior to his ascension, and which had been taken from among

men because they had "transgressed the laws, changed the ordinance, and broken the everlasting covenant," as the Prophet Isaiah said they would (Isa. 24: 5); he declared that the Church of Christ had been re-established on earth, and that the work of gathering scattered Israel from among the nations, as foretold by the ancient Prophets, had been in operation for years.

As he recounted these and other marvelous things that the Lord had revealed, my soul burned within me, as did the souls of the two disciples with whom Jesus conversed on the way to Emmaus, after his resurrection.

One of the first questions I asked Mr. Ireland, after he had told me about the origin and growth of "Mormonism," was this: If the Gospel taught by the Latter-day Saints be the true Gospel, and if the Church of Jesus Christ of Latter-day Saints be the true Church, what about all those who have died in ignorance of these things, among them my dear old grandmother, who loved me as dearly as did my own mother; also my father, who died when I was a boy, and my wife, who was taken away from me a year after our marriage? Were these and the millions of others who had died in ignorance of "Mormonism" to be deprived of the opportunity of hearing and accepting the glad tidings and be forever shut out of the kingdom of God? No, "Mormonism" had not come into the world to damn it, but to save it. It embraced not only the present and the future, but the past also; it was as broad as eternity. It proclaimed to the world that Christ is not Lord of the living only, but of the dead also; that His Gospel was not intended for this life alone, but also for the life beyond the grave. I was profoundly interested; I listened with wrapt attention while the young "Mormon," himself a convert, explained to me the glorious doctrine of salvation for the dead as taught by his Church, and which he confirmed with numerous quotations from the Bible, things I had read and pondered over many times, but which until then were dark and mysterious. He reminded me of the prophecy Isaiah made concerning Christ's mission: that it was not only to "preach good tidings unto the meek" and "bind up the broken-hearted," but also to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61: 1), a work accomplished by Him during the three days and nights that his body lay in the tomb, when he went and preached to the spirits in prison, those who had rejected the Gospel in the days of Noah (I. Peter 3: 18-20). As further proof that the Gospel is preached to the dead he quoted Peter as follows: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (4: 6). He then showed me, in the New Testament, something I had not seen before, or, if I had seen it, had paid no attention to it—baptism for the dead. I read for myself the reference Paul made

to this sacred ordinance when writing to the Corinthian saints concerning the resurrection. Said the Apostle: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I. Cor. 15: 29). Never having heard salvation for the dead preached in any of the churches I had attended, I asked Mr. Ireland how Joseph Smith came to advocate it. He told me it was revealed to him by an angel from heaven, even the Prophet Elijah, whom Malachi had said would be sent "before the coming of the great and dreadful day of the Lord," to "turn the heart of the fathers to the children, and the heart of the children to their fathers," lest the earth be smitten with a curse (Mal. 4: 5, 6).

I studied "Mormonism" day and night for weeks; I prayed about it as earnestly and as sincerely as man ever prayed about anything, and my prayers were heard and answered. I received from the Lord a testimony that has burned in my heart from the night I received it till the present time. I know, as well as I know I live, that there is a God; that Jesus Christ, His only-begotten Son, is the Saviour of the world; that Joseph Smith is a true Prophet, and that the Church of Jesus Christ of Latter-day Saints is the true Church. This testimony is more precious to me than all the wealth of the world; and to Him who planted it in my heart I hope to give thanks and praise and glory forever.

I have been a member of this Church for thirty-three years. During that time I have studied the doctrines of the Church pretty thoroughly, and have found them in strict accord with the teachings of Christ and of the Prophets and the Apostles. "Mormonism" is not a new religion; it is simply the everlasting Gospel restored again. It is the plan of salvation and exaltation devised in the heavens before the foundations of the earth were laid. This Gospel was revealed to Adam and Eve after their fall; it was proclaimed by Noah to the people of his day; it was preached unto Abraham (Galatians 3: 8), and was taught by Moses to the Israelites (Hebrews 4: 2); but it was taken away from them, because of their lack of faith, and the law of carnal commandments substituted as a schoolmaster to bring them to Christ. It is the Gospel that was preached by the Messiah and His Apostles. "Mormonism," I say, is this self-same Gospel, "the power of God unto salvation to all those who believe" and obey it.

"How foolish it is to try to cure by argument what time will cure completely and so gently if left to itself. As I get older, the anxiety to prove myself right if I quarrel dies out. I hold my tongue and time vindicates me, if it is possible to vindicate me, or convinces me if I am wrong."—MARK RUTHERFORD.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Northampton, Birmingham conference, September 15th, 1921, when five persons were added to the Church. Elders John Owen Hughes and Earl N. Palfreyman officiated.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, October 1st last, on the s.s. *Melita*: Elders William Moroni Cox, Midvale, Utah, appointed to labour in Norwich conference; Marion Rogers, Snowflake, Arizona, Hull conference; Leslie D. Naisbitt, Logan, Utah, Bristol conference; Grant Young Anderson, Malad, Idaho, Leeds conference; James Radcliffe Williams, Grantsville, Utah, Sheffield conference; Sterling Ora Williams, Cardston, Alberta, Canada, Bristol conference; Kye Einar Christian Jorgensen, Storrs, Utah, Manchester conference. With the company were Elders Joseph William Booth, Provo, Utah, who is on his way to Syria, to look after the interests of the Church there, and Earl Bradley Snell, St. Anthony, Idaho, appointed to labour in the German mission.

Priesthood Meetings.—The regular priesthood meeting of the Norwich conference was held at Lowestoft, August 26th, 1921. Reports of the progress of the work in the various fields were given by Elders C. Douglas Barnes, Joseph Crowther, Joseph Coulam, J. W. Ernest Tomlinson, Francis L. Dent and Jesse R. Peterson.

On Saturday, September 17th, 1921, a priesthood meeting of the Liverpool conference was held at Blackburn. The traveling elders met in the morning and discussed ways and means of further spreading the principles of the Gospel. In the afternoon the elders and the local priesthood met, when reports were given of the progress of the work in the different branches of the conference. A lantern lecture, at which were shown views of Salt Lake City and Utah scenery, was given in the evening and was enjoyed by all present.

Branch Conferences.—A successful branch conference was held at Pembury Hall, Sittingbourne, Sunday, September 4th, 1921, under the direction of President J. Arno Kirkham, of the London conference. President Kirkham was accompanied by Elders Harold H. Bennett, Floyd H. Thatcher, and Ray W. Woodfield. All the brethren addressed the various meetings of the conference. A delightful program was furnished by the Sunday-school children at the first session, which included a song by two little girls who are not members of the Church, but who attend the Sunday-school regularly. It being fast-day, part of the time

was devoted to testimony-bearing. A splendid spirit was manifest in the meetings.

On Sunday, September 11th, 1921, Shildon branch conference was held at Shildon. The priesthood, Sunday-school, and evening services were well attended. The Sunday-school session was especially good, a carefully-prepared program being rendered by the children. Elder James T. Palmer, President Osmond C. Crowther, and Elder Charles W. Speierman were the speakers at the evening service.

A successful branch conference was held at Derby, on September 18th, 1921, President Harold E. Brough presiding. The exercises were conducted by Brother Wilfred Bradley, president of the branch. Elders Abraham Noble, John W. Robinson, Joseph H. Valentine, and lady missionaries Annie E. Noble and Julia T. Noble were also in attendance. Three sessions were held, addresses being given by all the visiting brethren and sisters. A very happy day of praise, instruction, and mutual greetings and friendship was closed by talks with several investigators who were present.

A branch conference was held at Leicester, on Sunday, September 25th, 1921, President Frank Wheatley conducting. The Sunday-school exercises were marked by promptness, exactness, and originality. The afternoon and evening meetings were well attended. The singing by the choir at each service was very much enjoyed. President Harold E. Brough was in charge, and was supported by Elders Abraham Noble, Charles H. Last, William Hunt, and lady missionaries Annie E. Noble and Julia T. Noble. There appeared to be much interest at all the sessions, especially by a goodly number of investigators who stayed to ask questions at the close of the evening meeting.

The Middlesborough branch conference was held Sunday, September 18th, 1921, at Middlesborough. The Sunday-school, priesthood, and evening services were well attended. An instructive program was rendered by members of the Sunday-school during the morning session. President Osmond C. Crowther, Elders James T. Palmer, and Thomas V. Phillips delivered discourses on the various principles of the Gospel. A number of investigators were present. The conference was enjoyed by all.

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